

COLOPHON

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GUNANTUNA. ASPECTS OF THE PERSON, THE SELF AND THE INDIVIDUAL AMONG THE TOLAI. A.L. Epstein. Bathurst, Australia: Crawford House Publications, 1999. VIII + 242 pages. ISBN 1 86333 180 8 (paper).¹

Reviewed by Pamela J. Stewart and Andrew Strathern²
(University of Pittsburgh, Pittsburgh, PA 15260 USA)

Studies of concepts of the self and of the person have become legion in the anthropology of the last twenty years. Interest in the topic has stemmed partly from the realization that cross-cultural differences in the ways in which people conceptualize their own identities and modes of living in the world hold the key to the understanding of inter-cultural processes implicated in processes of development and change generally. An approach to the “elementary ideas” of what constitutes the person in society has also been taken as a way of grounding our epistemological understanding of overall features of cultural and social life. Crucial issues of universalism versus particularism inevitably emerge in this enterprise, including arguments about the psychic unity of humankind and the relationship of language to world view (for example in the Sapir-Whorf hypothesis derived from the study of some Native American languages). Discussions regarding cognition, the significance of metaphor, and the biophysical versus the social construction of the emotions also figure prominently in debates about the person. In the anthropology of Pacific societies a major debate continues regarding the construction of the person in relational terms. An insistence on particularistic “difference” between cultures may lend itself to the possibility of “Orientalism”, that is, in the terms introduced by Edward Said, the viewing of “others” as the mirror opposites of a stereotypical picture of “the West”. Many scholars attempt to base their studies on indigenous concepts themselves without arguing that these point to a “solution” to the wider issues that continue to be canvassed. One reason for doing so is that local concepts are usually rich and complex in themselves and do not necessarily lend themselves overall to dichotomous categorizations but rather to transcending these in terms of more nuanced perspectives. While a former social science model that took certain notions of the individual as cross-culturally axiomatic is now decidedly out of fashion, more recent models which declare that a concept of “the individual” is simply not present in a given cultural context equally run the risk of a priori legislating a phenomenon out of existence, making it harder to dig beneath the particular analytical-descriptive language the author chooses to use. Some of the debate falls into semantics and the use of flexible definitions in different contexts.

A.L. Epstein, whose life-work spanned a remarkable number of themes and diverse field sites in Africa, New Guinea, and elsewhere, has left us as a part of his overall legacy a very thoughtful set of reflections on this difficult topic, appropriately centered on his fieldwork and interpretations of life among the Tolai

¹ Information about this book can be found at the following URL: <http://www.chp.com.au/gunantuna.html>

² We wish to thank Scarlett Epstein for bringing to our attention that the late Bill Epstein’s book, *Gunantuna*, had received few reviews. We also want to thank the *Oceania Newsletter* for reprinting this review essay which first appeared in the *Journal of Ritual Studies*, 16.2, pp. 127-130, 2002 (permission for reprinting was granted by the *Journal of Ritual Studies*).

people of the island of New Britain near the northern coast of Papua New Guinea. His book brings together a number of classic topics, including one long essay which has for long been considered a fundamental contribution to Melanesian studies, called “The experience of shame in Melanesia”, originally published as a Royal Anthropological Institute Occasional Paper. It includes also some much less well-known pieces such as his chapters on adoption, naming practices, and senses of privacy among the Tolai. As well, he provides a lucid overview on concepts of person, self, and individual as these have been used generally in anthropological analyses and in Melanesianist writings in particular.

Epstein’s view of ethnography in general is reminiscent of that which was attributed to Sophocles, who “saw life steadily and saw it whole”; and also to Aristotle with his maxim that “the middle way is best” (*to meson beltiston*). He does not give himself readily to extreme views, even if they are striking ones, and this helps him to avoid the errors and arrogances of both Occidentalism and Orientalism. For example, he notes in his Introduction (p. 10) that “there are those who would insist that the notion of an individual self is a Western one, not to be encountered in “traditional” societies”. He quotes James Clifford’s suggestion that among Melanesians the notion of an “inner life” is best seen as a recent phenomenon (i.e. one derived from colonial contact and change). But he quickly notes that this opinion was not shared by Marcel Mauss in his works on the self and the body and he cites Michele Stephen’s work on the Mekeo of Papua New Guinea as based on the idea that self-consciousness or self-awareness appears to be a human universal. (The term self consciousness is particularly used by Anthony Cohen, whose position Epstein also cites. Cohen attributes the reluctance of anthropologists to recognize “interiority” and “individuality” of experience among those they study to their unwillingness to recognize “that the people they study can bear much resemblance to themselves”, Epstein *ibid.* citing A.P. Cohen). And in his Chapter 1, after a careful review of group-related ideas of person and self among the Tolai, Epstein notes (p. 50) that the self has a more private side to it “that pertains to a world of inner experience”, revealed in expressions of feeling and emotions. He further states that concepts of individuality and achievement show in the practice of recognizing a person’s “name” after death, where the “name” indicates the person’s “fame” derived from their accomplishments in lifetime. Needless to say, perhaps, the individual and the collective feed into each other here rather than being antithetical. Achievement may depend on support and recognition, and the individual name of a person may become over time a marker of the collectivity. The Tolai therefore do not espouse a version of *individuality* that amounts to *individualism* (a distinction which Anthony Cohen makes). Instead their life-world “discloses a fine balance between the claims of the individual and the community” (p. 27). The importance of the community in defining identity is shown in the concept of *gunantuna* which is in the book’s title. *Gunan* is “land” and *tuna* means “real” or “true”. This expression derives from the practice of burying or planting a newborn child’s umbilical cord in the land of one’s birth. A Tolai child’s father or grandfather does this, circling the infant with a cordyline plant and planting this along with the cord (p. 32). The Tolai use the expression *gunantuna* to mean “person”, linking the person strongly to identity through land. What a person does as an achievement becomes an addition to the prestige of the land.

Epstein's findings here can be strikingly paralleled from materials on Mt. Hagen, in the Central Highlands of Papua New Guinea, where traditionally the same custom of planting a cordyline with the umbilical cord is found, and the same relationship between individuality and the group is found, mediated by the concept of the *noman* or "mind" (see Strathern and Stewart 1998; also Stewart and Strathern 2001). In synthetic terms it is vital to see how the personal/individual element dovetails with the collective. In analytical terms, however, it is also important to keep the two frames of reference separate and not allow one to obliterate the other. In the Tolai social world persons gain status by their achievements, that is, their individual actions, which are later commemorated in collective contexts. The "individual" and the "collective" belong together as points along a plane of temporal process. Presenting things in this way is not a misplaced imposition of western social theory but a way of representing the Tolai people's views as interpreted by the ethnographer. In this way a balanced analysis is presented.

Epstein himself gives a sound overview of his book's arguments in his Introduction. The themes are linked together in terms of ideas about the person, naming being an important aspect of the self. Also, privacy has to do with aspects of the self which are protected against public scrutiny. Shame, an emotion that has appeared centrally in Melanesianist ethnographies since the work of Bronislaw Malinowski and Ian Hobgin, mediates between the internal and external aspects of the person, belonging both to the inner world of the self and to the outer world of social relations (and hence in Hagen is described as "being on the skin", the boundary between self and others). Epstein's long essay on shame, with its emphasis on experience, remains a foundational study, on which later work such as we find in the volume edited by White and Kirkpatrick (1985) has sought to build. The same topic has begun to return into contemporary analyses of historical change in Papua New Guinea contexts, where the significance of shame and pride in contradictory circumstances begins to emerge from such matters as choice of adherence to a church or suicide in the face of community difficulties. These new contexts give us an opportunity to pursue further the depth of these emotions in human interactions.

The theme of the individual returns again in the last chapter of the book. Here, and indeed throughout his whole corpus of work, Epstein shows an informed interest in psychological and psychoanalytic concepts without allowing these to dominate or displace his ethnographic focus. He is also concerned with another aspect of the supposed distinction between sociocentric and egocentric ideas of the person (corresponding to the collective and individual aspects noted above, and deriving from the work of Shweder and Bourne on this topic). In sociocentric societies, Shweder and Bourne argue, the idea of individual privacy has little space, since the individual is not opposed to society and is simply seen as a constituent part of the socially defined life-milieu. However, Epstein points out that actions by people have to be seen as strategic, not as an unthinking set of habitual practices based on a lack of notions of privacy. Ideas of privacy are in fact to be found in contexts such as those of conjugal relations. The very concept of "shame", we might add, is linked in many ways to notions of privacy, as well as of responsibility and blame in relation to action. Privacy relates to ideas of bodily functions, such as those of defecation or sexual intercourse, and these in turn have deep relations with

notions of the life and death of the self. Among the Tolai a person's stock of shell money is seen as acquired through the expenditure of life-juices and sweat and to steal it is tantamount to "destroying the owner's very life" (p. 209). Although Epstein does not mention this at this point in his text, the observation gives us a good understanding of basic ideas about the conjunction of wealth and life. Important forms of wealth in New Guinea are kept wrapped up and hidden, so that unauthorized persons cannot "see" too much of the essence of their holder's "life". In Hagen, for example, areas that are to be protected are marked, often indeed with cordyline plants, the same plant that marks the burial place of a child's placenta. They are in *Tok Pisin tambu*, taboo (the same word here that the Tolai use for their nassa-shell wealth). In the Hagen language this concept is expressed by *mi*, a term which also refers to the group's ancestral source of life and the morality that flows from this source. The importance of such boundary markers, among the Tolai and elsewhere in New Guinea, again brings home to us the significance of ideas of privacy in either individual or collective contexts. Secrecy, followed by revelation, followed by secrecy: this is one of the plans of ritual processes found among both the Tolai and the Hageners. Such markers in turn point up the same elicitatory dialectic between the "individual" and the "collective" that we have noted earlier. In the final sentence of the book Epstein notes that "while privacy relates to the most intimate aspects of the self ... it only becomes validated when it has been socially acknowledged" (p. 226). The cordyline marks the place where that dialectic is made visible.

This is a fine, reflective and reflexive, set of papers, illustrating the measured tenor of the thoughts of an anthropologist who lived through a long period of historical changes, spanned the worlds of colonial Africa and post-colonial Papua New Guinea, and has left us these well-crafted essays as one of his last major works, filled with the careful cadences of his voice and his enthusiasm for the pursuit of understanding the Tolai and through them aspects of humanity at large.

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FIDSCHI: DAS ENDE EINES SÜDSEEPARADIESES. Hermann Mückler.
Wien: Promedia Verlag, 2001. 239 pp.; index. ISBN 3-85371-171-5; price € 17,90.

Reviewed by Sjoerd R. Jaarsma
(Centre for Pacific and Asian Studies)

The coup attempt in May 2000 left few people in doubt of the image of Fiji as a Third World nation torn asunder by racial tensions. For a few weeks the events in Suva wrote headlines across the world and almost daily the violence was there for all to see. While *Fidschi: Das Ende eines Südseeparadieses* (Fiji: The End of a South Sea Paradise) will certainly not be the last book to be written about these events, it certainly is one of the more insightful analyses.

The book is written in a fairly accessible style for a general audience. This notwithstanding it is an ambitious book. Though Hermann Mückler builds his argument around the recent coup, most of the book is a step-by-step historical exploration of how present-day Fiji took shape from the earliest European contacts in 1643 onwards. While one would expect the problem of current racial tensions to be the result of the historical introduction of Indian labour recruits on the island, Mückler shows this to be too easy an answer.

In the first few chapters of the book Mückler introduces the reader to pre-colonial Fiji, and shows how the first European contacts changed not only the local balance of power but its very currency. Interesting here is the wide-focused lens that he applies, looking not only at Fiji itself but also at its involvement with neighbouring island groups and colonising agents like Britain. Britain's acceptance of Fiji as a crown colony in 1874 more or less finalises a process that started with the increase in trade in the 19th century and the arrival of the first European settlers on the islands from the 1860s onwards. By then one of the main roots of the present-day problems is already taking shape: the different appreciations of land, landownership, and the power resulting from the control of land.

The growing settler economy on Fiji created an ever increasing demand for contract labour. Though this demand was first met from within the Pacific, from 1879 onwards Indian labourers are brought to the Fiji Islands. In total over 60,000 Indians would be brought to Fiji and several thousands more would follow them as free immigrants and settlers. Most of these immigrants would settle on Fiji after termination of their contract. A higher birth rate among the Indo-Fijian population meant that by the end of World War II both ethnic groups would be equally large. Tensions largely revolve around scarce land resources with the ethnic Fijians reinforcing their traditional appreciation of land and the Indo-Fijians pressing for long-term leases on the land they farm.

In the second half of the book Mückler increasingly focuses on the political discourse developing after World War II against this background of ethnic dualism. Following Fiji's decolonisation in 1970 Fijian politics increasingly begin to shape themselves in terms of ethnic opposition, while still revolving – as Mückler convincingly shows – around different appreciations of land (chiefly power versus economical profit). This basic opposition, together with various issues of inequality dating back to the colonial era, can be traced right through to the coup of May 2000.

This brief summary does no real justice to the scope of Mückler's argument. Also, in his brief references to the larger issue of ethnic tension in the Pacific as a whole his argument is compelling, though less convincing as it reduces much of the local complexity in the Solomon Islands and in Papua New Guinea, the examples he specifically mentions. This is but one of several issues that might have benefited from a bit more attention. Mückler's entire argument looks at history with a strong ethnic-Fijian perspective, and in that respect the European (settlers, missionaries, etc.) and to a certain extent also the Indo-Fijian perspectives remain underexposed. As I said at the start, the book is written for a general audience and is ambitious in its scope. I cannot escape the impression that these two characteristics clash in this case. The subject of the book, the broad strokes in which the argument is presented, and the lack of referencing throughout the book make it one explicitly written for a general audience. Yet, I cannot escape the notion that the entire scope of what Mückler explores in the book would have been more properly placed in a more extensive historical study with opportunities for a more thorough exploration of the various sidelines he develops to his argument. In that respect, while I enjoyed reading the book, it also left me a little frustrated.

HOUSES FAR FROM HOME: BRITISH COLONIAL SPACE IN THE NEW HEBRIDES. Margaret Critchford Rodman. Honolulu: University of Hawai'i Press, 2001. xiv + 247 pages, maps, photos, index. ISBN 0-8248-2307-9 (hardback), ISBN 0-8248-2394-X (paperback); prices: \$47.00 (hardback), \$24.95 (paperback).

Reviewed by Anton Ploeg
(Centre for Pacific and Asian Studies)

The title and the subtitle of this book jar; whereas the title refers to domestic, hence private space, the subtitle does to public space. The book's content conforms more to the subtitle. It is not just about houses, but more about buildings and their locations. And the author discusses them so as to discuss colonial history: "I use these buildings as windows through which to glimpse and puzzle over some of the variety of the colonial project that was the New Hebrides" (p. 4). Using a concept coined by George Marcus, she describes her field research as "multi-sited" because she had to collect information both in what is now Vanuatu and in the various countries, Britain, Australia and France, where the former inhabitants of the buildings discussed have settled in retirement.

Rodman starts with an account of the house where she lived during her fieldwork in the hills of the island Amae, in the late 1970's an early 80's, in other words the house in which she started her career as an anthropologist. She writes: "[T]he house glowed at night... like a loosely woven basket... [P]ale golden light from kerosene lanterns inside the house twinkled through the warp and weft of the woven walls" (p. 4). Her emotional attachment to this house led her to write the present book. However, nowhere else in the book she records an analogous level of attachment to their former houses among the British colonial administrators whom she interviewed. Since, for the British colonial administrators, home was still in the British isles. To a certain extent this is because in the course of their careers they had gone, as happens to diplomats, from one posting and one dependency to another. Moreover, their work in the New Hebrides, a "fragment of Empire" shared with the French, took place when this Empire was in an advanced stage of deconstruction. It was clear to them that they were working themselves out of their jobs.

In turn Rodman discusses the British Residency, the official house of the top administrator, on a small island in the harbour of Vila; the British prisons in their infancy; the British Paddock, a grass square lined by houses for expatriate officials but at the same time "the public plaza of British colonial space"; the house of the District Agent on Tanna in the south of the archipelago, and remnants of the house of the District Agent on Espirito Santo in the north. This house too was located offshore, on an islet. And finally, the former house of the French District Agent on Espirito Santo, now inhabited by the aged widow of a French settler, the only home Rodman discusses.

Obviously, such a sequence of houses leaves out those of other members of the colonial establishment: the French public servants, the missionaries, and the businessmen, whether of European or other extraction. Nevertheless, Rodman was correct in surmising that discussing the houses people had to live in, and the various

ways in which they refashioned and used them, enabled her to record aspects of colonial life that might otherwise have gone unnoticed. It makes a most readable and useful complement to more conventional histories of the Anglo-French Condominium of the New Hebrides.

KULELE: OCCASIONAL PAPERS ON PACIFIC MUSIC AND DANCE, NO. 3, 2001. Published by the Institute of Papua New Guinea Studies, Boroko, Papua New Guinea. Editor: Don Niles.

Reviewed by Lars Kjærholm
(Department of Ethnography and Social Anthropology, Moesgård, Denmark)

Kulele 3 contains six papers and a review, ranging widely both in time and space. The first paper is an edited English version of Father Anton Krähenheides unpublished manuscript in German from 1938. This is a continuation of the very commendable efforts by the Institute of Papua New Guinea Studies to make available in English the various studies by German missionaries, who came to New Guinea around 1900 and onwards, and often were the “first contact” for the local people.

Krähenheides paper has been edited by several people, but although they have worked hard to improve the text and make it publishable, reading it today is a rather up-hill task, because it contains many details, which can only be appreciated by specialists, and specialists in Gunantuna music at that. However, seen in conjunction with other similar material published by IPNGS, such as Heinrich Zahns interesting and extensive material on Jabêm music, this paper throws further light on the process of missions approaching the local people through music. Fairly early the missionaries of the Mission of the Sacred Heart realized that German hymns and songs were “mostly sleepy and slow”, and were not really able to “awaken the otherwise great lethargy and indolence of the natives.” Thus finding suitable local tunes was necessary in order for the local congregation to take an interest in the service.

Krähenheide explains the process that preceded this choice. It was not an easy choice to make since the same problem which Zahn has described in Jabêm society arose, namely that some of the most beautiful local melodies were unfortunately associated with topics which the missionaries found very objectionable: killing, war, erotic escapades etc.. So if these local melodies were used, people would get wrong associations. It seems that Father Stephan Dargas solved the problem. He gave members of his congregation the task to make new songs in the local style, after he presented the prose version of central Christian texts. He then asked them to compose songs in the local idiom. This worked well, the people were very happy to hear new songs in their own style, and the songs attracted their attention to Christianity and the service.

The paper is thoroughly revised, and the transcription of the Gunantuna language has been revised in accordance with contemporary usage. Lengthy footnotes have been added, and although they no doubt contain much background information, which makes this study a more valuable source, it also does make it rather heavy reading.

It is somewhat dismaying to read in one note where Krähenheides life is summed up, that “he was interred at the concentration camp at Dachau and died in Hilstrup”. Must be a printing mistake.

I must refrain from commenting on Philip Gibbs' paper on Enga songs, as it is written in Tok Pisin, a language I do not master.

Elizabeth Mckinlay has written a tantalizingly short paper about music and gender in Yanyuwa society in Northern Australia. This is a paper which is situated in the contemporary production of scholarship on gender and society, and it presents interesting material on Yanyuwa society, where there is one language or dialect for women and another for men. This linguistic differentiation is also found in performative practice, since songs owned by women are in their dialect, and men's songs are in the male dialect, so the performative practice not only mirrors, but actually creates and reproduces a particular form of configuration of gender and society. The reader could easily stand more about this topic than the fourteen pages, to which the author has limited it. Note 2 is repeated under note 3, making you wonder what happened to note 3. *Kulele* should reprint page 71 with the right notes in its next issue.

Esther Lokia's paper on Malala songs is far too short. There are interesting beginnings here and there, but we do not get nearly enough material in order to appreciate what is involved in the topic presented. She says about *singsin binabin*, that "the composers may compose it around anybody's actions or anything at all", where the reader is then waiting in vain for all the examples which should illustrate this point. The paper is hardly more than a synopsis.

David Crowdy and Philip Hayward present some very interesting material on the "marketing" of a PNG singer, George Mamua Telek in the global "world music" market. This is of general interest to all who study globalisation and the absorption of localized cultures into the global stream of synthetic culture. Telek has cooperated with an Australian band, Not Drowning, Waving, over a long period, and this cooperation has been his venue to the "world music" scene. The paper is rich in detail and analysis, and makes the whole issue of *Kulele* worth getting. This paper shows globalisation and localisation in action in a very well-documented case study.

Justin Tonti-Filippini's paper on Music in Bougainville's War gives a first-hand account from the Bougainville crisis but it should have been accompanied by some editorial notes for the benefit of those not so familiar with these events. I for one would also have appreciated more information on the writer and his background than is supplied under "contributors" in order to be able to appreciate this text.

Finally there is a review of a publication of songs from the Trobriand Islands. It is not usual to review a review, but this one by Gunter Senft does add scholarly weight to this issue of *Kulele*, and it is fortunate that there was such a competent reviewer at hand to discuss this publication of Trobriand songs. As a linguistic anthropologist Senft is able to provide valuable background information to the publication by Christopher Roberts, and also to correct some errors in the transcription and translation of these songs. Gunter Senft ought to write a long paper on Trobriand songs for *Kulele*.

ANTHOLOGY OF PACIFIC MUSIC ON CD

In the CD series called Anthology of Pacific Music on the Dutch PAN label volume 16 has been released recently. It is called *Aotearoa – Land of Hope* (PAN 2096). This CD portrays the North Island of New Zealand as a multicultural society at the end of the 20th and the beginning of the 21st century. It includes not only Maori music, but also some natural sounds of the North Island, Scottish bagpipe music, Samoan dance music, a Dutch folksong, Tuvaluan church singing and dance music, music of Pukapuka, Tokelau, Rotuma and Niue, percussion music of Rarotonga and Korea and contemporary cross cultural music performed by Scottish bagpipers and other participants of the World in a Room concert in Auckland.

The Anthology of Pacific Music has a specific and different approach to ethnic music, compared to most other series in this field. Each CD portrays a developing society in the South Pacific through a mirror of music and dance. It reflects the socio-cultural, political and religious backgrounds and changes of the singing and dancing people. The recordings include traditional as well as contemporary music. A fine example is the CD with music from Tuvalu, which is an authentic sound picture of daily life in Tuvalu, telling about fishing and bird hunting, but also about minor and major developing issues, such as AIDS. In the pop-song *Selamete e Fakamataku*, accompanied on keyboard and guitars, the female singer Mila warns the Tuvaluans for the dangers of unsafe sex. The CDs in the anthology are accompanied by booklets of 12 to 16 pages with photographs. All of the recordings were made live by Ad and Lucia Linkels from the Mundo Etnico Foundation during fieldwork and recording trips between 1979 and the present.

Three recent volumes in the series are dedicated to the music of three different islands in Fiji. The CD *Viti Levu – The Multi-Cultural Heart of Fiji* (PAN 2096) includes music of the two main population groups on the main island of Fiji: the indigenous Fijians and the Indian Fijians. Traditional Fijian dances and Christian choral songs are alternated with classical Indian music or a call to prayer from a mosque. The CD *Tautoga* (PAN 2097) contains music from the remote island of Rotuma, part of the Republic of Fiji, where only Polynesians live. Another small island in the Fiji group is Rabi. On this island the Banabans from the Micronesian island of Banaba (now Kiribati) found their new home after their exile from their original home island. This original island of Banaba or “Ocean Island” has been ruined from 80 years of phosphate mining by the BPC, the British Phosphate Commission, and the destructions by the Japanese during the Second World War. The music they produce in their new homeland is published on the CD *Rabi – The new home of the exiled Banabans from Ocean Island* (PAN 2095).

Volume 17 in the series – PAN 2101 - will be released in May 2002. The title is *Adeus and Aloha – The Portuguese Heritage of Hawai'i*. The CD covers the story of the Portuguese in Hawai'i: their origins, what is left of their culture in their new homeland and the impact they have had on the culture of Hawai'i and neighbouring island groups in the South Pacific. The CD is a rather unusual mixture of music

from the Azores, Madeira, continental Portugal, Portuguese immigrants in Hawai'i and of Hawaiian music.

The complete series includes the following CDs:

- PAN 2011 Malie! / Beautiful! Dance Music of Tonga
- PAN 2022 Faikava – The Tongan Kava Circle
- PAN 2033 Hana Hou! / Do it again – Hawaiian Hula Chants and Songs
- PAN 2043 Braguinha – Music and Musical Instruments of Madeira (dedicated to the Portuguese roots of the Hawaiian ukulele)
- PAN 2044 Ifi Palasa – Tongan Brass
- PAN 2055 Tuvalu – A Polynesian Atoll Society
- PAN 2066 Fa'a Samoa / The Samoan Way – Between Conch Shell and Disco
- PAN 2077 Te Pito O Te Henua / End of the World – Easter Island Songs and Dances
- PAN 2088 Afo 'O E 'Ofa / Strings of Love – Tongan String Band Music
- PAN 2094 Aotearoa – Land of Hope
- PAN 2095 Rabi – The New Home of the Exiled Banabans from Ocean Island
- PAN 2096 Viti Levu – The Multi-cultural Heart of Fiji
- PAN 2097 Tautoga – and Other Songs and Dances of Rotuma
- PAN 2098 Tonga – Sounds of Change
- PAN 2099 Te Kuki 'Airani / The Cook Islands – Songs, Rhythms and Dances
- PAN 2101 Adeus & Aloha – The Portuguese Heritage of Hawai'i
- PAN 7007 Ko E Temipale Tapu / The Holy Temple – Church Music of Tonga
- PAN 7009 'Imene Tapu – and Other Choral Music of the Cook Islands

More information:

Mundo Etnico; phone: ++31(0)13 4553 691 or e-mail: info@MundoEtnico.nl

Information on accompanying books can be found on the website of Mundo Etnico:
www.MundoEtnico.nl

EXHIBITIONS

Rijksmuseum voor Volkenkunde (National Museum of Ethnology)
Leiden, The Netherlands

Anceaux's Glasses
Anthropological Photography since 1860
8th March – 8th September 2002

The Museum of Ethnology not only possesses a collection of objects but also many photographs showing people and cultures throughout the world, generally taken by Western photographers and researchers. A review of 150 years of ethnological photography gives an impression of how other cultures were perceived in the past – not only how they were observed and recorded by photographers but also what these images contributed to the wider public's knowledge of the cultures.
(More about this on: www.rmwnl.nl)

Wereldmuseum Rotterdam (World Museum)
Rotterdam, The Netherlands

Present-day Aboriginal Art (Hedendaagse Aboriginal Kunst)
30th March – 8th December 2002
(More about this on: www.wereldmuseum.rotterdam.nl)

Nijmeegs Volkenkundig Museum (Nijmegen Ethnological Museum)
Nijmegen, The Netherlands

Mak Bilong Ol (Made by Us)
Modern Art from Papua New Guinea
8th March – 3rd May 2002

Aboriginal Art Museum
Utrecht, The Netherlands

Desert Art
Gabrielle Pizzi Collection, Melbourne
23rd February – 23rd June 2002

Desert Art presents an overview of the most important artists who currently work in the vast desert area of Australia. As many as ninety art works, painted by thirty individual artists, from the private collection of Gabrielle Pizzi are shown, among which major pieces like Walter Tjampitjinpa's *Water Dreaming* (1972) from the first years of the painter's movement and Michael Nelson Tjakmarra's *Five*

Dreamings (1984). *Desert Art* is the first touring exhibition visiting the Aboriginal Art Museum.

Desert Art is composed of the private collection of the internationally renowned art collector Gabrielle Pizzi. Her gallery in Melbourne has been trend setting for years. Since the 1990s Pizzi has been devoting herself to presenting Aboriginal Art and enlarging its reputation in Europe. *Desert Art* has been shown under the title Aborigena in the Palazzo Bricherasio in Turin, during the summer of 2001.

Contemporary Aboriginal Art started in 1971 in the remote desert community of Papunya and developed into one of the most remarkable art movements of the 20th century. Characteristic of the art of the individual artists from the different desert communities is the broad stylistic variety of directions.

The exhibition *Desert Art* takes up this fact in a special way, by highlighting the works of ten major artists. Artists like Ronnie Tjampitjinpa, Inyuwa Nampitjinpa, Gloria Petyarre, Emily Kame Kngwarreye and George Tjungurrayi are even represented with five paintings or more. In this way style, vision and thematic choice of these artists are fully done justice.

(More about this on: www.aamu.nl)

ANNOUNCEMENT

Just published:

Mono Koame; Wij denken ook (Mono Koame; We too think)

By Dr. J. Boelaars MSC and Drs. A. Blom.

An ethnography (in Dutch) about the Yahray (South Papua), with an extensive introduction in English and reference to English translations of key texts by prof. A. Borsboom, prof. L. Buskens and dr. J. Kommers.

Edited in co-operation with the Centre for Pacific and Asian Studies, University of Nijmegen.

This book is a multidisciplinary ethnography about the Yahray, a people living in the south of Papua (formerly Irian Yaya and, during colonial times, Dutch New Guinea). For this book, the anthropologist Father J. Boelaars MSC, well known for his ethnography *Head-hunters about themselves* (1981), collaborated with the ethnopsychiatrist A. Blom, who worked in New Guinea as a medical officer for the colonial government. Both authors intensively experienced the transformation of the Yahray under the influence of the colonial pacification and Christianising. In this book this transformation is presented in Yahray tales, which are rendered in authentic forms. This makes the ethnography a unique representation paying due respect to the voice of a people who, like so many other peoples in Melanesia, experienced dramatic changes. Because of the interdisciplinary venture and because of the specific narrative forms, the ethnography, although resting on research that took place around the middle of the twentieth century, contains many elements of what we now call 'experimental' ethnography. Its humane character, the 'thick description', its attention to the meaning of cultural differences, and its focus on 'indigenous' experiences all fit the central question of the book: to assess what is necessary for reaching inter-cultural communication. It is this kind of communication that is essential in changing Papuan societies, as well as in our own society. Therefore, this book is not only a major contribution to Papuan ethnography, but also to the study of a central problem in today's 'globalising' Human culture.

PUBLICATIONS RECEIVED

From **Jon Altman**, Centre for Aboriginal Economic Policy Research, Australian National University, Canberra, Australia:

- Altman, J.C. 2001. *Sustainable Development Options on Aboriginal Land: The Hybrid Economy in the Twenty-first Century*. Canberra: Centre for Aboriginal Economic Policy Research, Australian National University. Discussion Paper Nr 226.
- Arthur, W.S. 2001. *Indigenous Autonomy in Australia: Some Concepts, Issues and Examples*. Canberra: Centre for Aboriginal Economic Policy Research, Australian National University. Discussion Paper Nr 220.
- Daly, A.E. 2001. *Implications of Developments in Telecommunications for Indigenous People in Remote and Rural Australia*. Canberra: Centre for Aboriginal Economic Policy Research, Australian National University. Discussion Paper Nr 219.
- Henry, R. and A. Daly. 2001. *Indigenous Families and the Welfare System: The Kuranda Community Case Study, Stage Two*. Canberra: Centre for Aboriginal Economic Policy Research, Australian National University. Discussion Paper Nr 216.
- McDonnell, S. and N. Westbury. 2001. *Giving Credit Where It's Due: The Delivery of Banking and Financial Services to Indigenous Australians in Rural and Remote Areas*. Canberra: Centre for Aboriginal Economic Policy Research, Australian National University. Discussion Paper Nr 218.
- Morphy, F. and W. Sanders (eds). 2001. *The Indigenous Welfare Economy and the CDEP Scheme*. Canberra: Centre for Aboriginal Economic Policy Research, Australian National University. Research Monograph Nr 20.
- Musharbash, Y. 2001. *Indigenous Families and the Welfare System: The Yuendumu Community Case Study, Stage Two*. Canberra: Centre for Aboriginal Economic Policy Research, Australian National University. CAEPR Discussion Paper Nr 217.
- Pollack, D.P. 2001. *Indigenous Land in Australia: A Quantitative Assessment of Indigenous Landholdings in 2000*. Canberra: Centre for Aboriginal Economic Policy Research, Australian National University. Discussion Paper Nr 221.
- Sanders, W. 2001. *A Regional CDEP for Four Remote Communities? Papunya, Ikuntji, Watiyawanu and Walungurru*. Canberra: Centre for Aboriginal Economic Policy Research, Australian National University. Discussion Paper Nr 224.
- Sanders, W.G. and W.S. Arthur. 2001. *Autonomy Rights in Torres Strait: From Whom, For Whom, For or Over What?* Canberra: Centre for Aboriginal Economic Policy Research, Australian National University. Discussion Paper Nr 215.
- Schwab, R.G. and D. Sutherland. 2001. *Building Indigenous Learning Communities*. Canberra: Centre for Aboriginal Economic Policy Research, Australian National University. Discussion Paper Nr 225.

- Smith, D.E. 2001. *Community Participation Agreements: A Model for Welfare Reform from Community-based Research*. Canberra: Centre for Aboriginal Economic Policy Research, Australian National University. Discussion Paper Nr 223.
- Smith, D.E. 2001. *Valuing Native Title: Aboriginal, Statutory and Policy Discourses about Compensation*. Canberra: Centre for Aboriginal Economic Policy Research, Australian National University. Discussion Paper Nr 222.

From **H.J.M. Claessen**, Leiden University, Leiden, Netherlands:

- Claessen, H.J.M. 2000. Ideology, Leadership and Fertility: Evaluating a Model of Polynesian Chiefship. *Bijdragen tot de Taal-, Land- en Volkenkunde*, 156(4): 707-735.

NEW BOOKS³

GENERAL

Bennardo, Giovanni (ed.). 2001. *Representing Space in Oceania*. Canberra: Pandanus Books, Research School of Pacific and Asian Studies, Australian National University.

“Oceania has traditionally been the ‘place’ in which great debates about the human condition have been started, conducted, and sometimes resolved. The articles in this volume prove once more the vitality of the research conducted in this geographically vast and culturally varied area of the world. This book contributes to the investigation of space as a knowledge domain, in particular to the linguistic, mental, and cultural representations of spatial relationships in Oceania. It emphasizes the significance and usefulness of cross-linguistic and cross-cultural research, and cultural area surveys. This volume is of interest not only to cultural and linguistic anthropologists, but also to linguists and cognitive psychologists, and to scholars and students of Oceania.”

Crocombe, Ron. 2001. *The South Pacific*. Suva: Institute of Pacific Studies, University of the South Pacific. ISBN: 982-02-0154-3. 792 pages.

Ron Crocombe writes: “The same title (but this one has no subtitle) was used on a book of mine that was reprinted 13 times in 5 revised editions. But those first 13 printings were at most 270 pages long, whereas the new one, which is 792 pages, case bound, is indeed a new book.” *Ian Campbell writes:* “It is impossible to be other than impressed with the author's command of the subject. All will learn from it, whatever his/her special interests. The writing is lucid, balancing close argument with an abundance of evidence and anecdote. No one else could write a book like this, based as it is on 50 years experience during which the author has been personally acquainted with most of the main political characters, and has acquired unrivalled knowledge of all facets of the Pacific.”

Deckker, Paul de, and Jean-Yves Faberon (eds). 2001. *Custom and the Law*. Canberra: Asia Pacific Press, Australian National University.

“Throughout the world today, traditional and customary ways are reclaiming their place in society. In particular, customary legal systems are being revived or rejuvenated, reflecting the belief that they are more useful, appropriate and practical in some contexts than systems imposed by colonial powers. Often, however, this has led to conflict between the real imperatives of customary and traditional practice and the more formal strictures of Western legal systems. In this English translation of *Custom and the Law*, a

³ These books can not be purchased from the CPAS. Please send your enquiries directly to the publisher.

wide array of specialists discuss the critical aspects of the often tense relationship between indigenous custom and tradition and externally-imposed Western societal structures. Although concentrating on the situation in the French Overseas Territories, Custom and the Law is a valuable contribution to the emerging global discussion on this complex issue.”

Daizaburo Yui and Yasuo Endo (eds). 2001. *Framing the Pacific in the 21st Century: Coexistence and Friction: Proceedings of International Symposium 'The US and the Asia Pacific in the 21st Century...'*, Tokyo. Tokyo: Center for Pacific and American Studies.

Jolly, Margaret and Kalpana Ram (eds). 2001. *Borders of Being: Citizenship, Fertility, and Sexuality in Asia and the Pacific*. Ann Arbor: University of Michigan Press. 344 pages.

“Through an exploration of richly varied national histories, the authors highlight the common recurring intimacies between marking the borders of states and remoulding the bodies of women as reproductive citizens. The tensions between past and present, between local, national and international concerns, and between men and women's interests in reproduction are all graphically revealed. Surveying the relationship between the emerging models of citizenship and state population projects in several Asian states - India, China, Indonesia, the Philippines, Thailand, and the Pacific states of Papua New Guinea, Fiji, the Solomon Islands and Vanuatu - this book will attract readers in the several disciplines of anthropology, demography, and history as well as the cross disciplinary fields of gender and development studies.”

Lamb, Jonathan. 2001. *Preserving the Self in the South Seas, 1680-1840*. Chicago: University of Chicago Press. ISBN: 0-226-46848-8 (cloth) and 0-226-46849-6 (paper).

“The violence, wonder, and nostalgia of voyaging are nowhere more vivid than in the literature of South Seas exploration. This book charts the sensibilities of the lonely figures that encountered the new and exotic in terra incognita. Jonathan Lamb introduces us to the writings of South Seas explorers, and finds in them unexpected and poignant tales of selves alarmed and transformed. Lamb contends that European exploration of the South Seas was less confident and mindful than we have assumed. It was, instead, conducted in moods of distraction and infatuation that were hard to make sense of and difficult to narrate, and it prompted reactions among indigenous peoples that were equally passionate and irregular. This book also examines these common crises of exploration in the context of a metropolitan audience that eagerly consumed narratives of the Pacific while doubting their truth. Lamb considers why these halting and incredible journals were so popular with the reading public, and suggests that they dramatized anxieties and bafflements rankling at the heart of commercial society.”

Lal, Brij V. and P. Hempenstall (eds) 2001. *Pacific Lives, Pacific Places: Bursting Boundaries in Pacific History*. Canberra: The Journal of Pacific History (with support from the History Department, Canterbury University, New Zealand). 188 pages.

Lukere, Vicki and Margaret Jolly (eds). 2001. *Birthing in the Pacific: Beyond Tradition and Modernity?* Honolulu: University of Hawai'i Press.

“This collection explores birthing in the Pacific against the background of debates about tradition and modernity. A wide-ranging introduction and conclusion, together with case studies from Papua New Guinea, New Caledonia, Vanuatu, Fiji, and Tonga, show how simple contrasts between traditional and modern practices, technocratic and organic models of childbirth, indigenous and foreign approaches, and notions of "before" and "after" can be potent but problematic. The difficulties entailed confront public health programs concerned with practical issues of infant and maternal survival in developing countries as well as scholarly analyses of birthing in cross-cultural contexts.”

National Library of Australia. 2001. *Cook and Omai: The Cult of the South Seas*. Parkes, ACT: National Library of Australia.

“The journey of one man across half the world, from his home in Tahiti to 1770s London and then back again, provides us with a key to understanding the significance of Cook's three Pacific voyages and the cultural milieu in which they took place. Mai, better known as Omai, was discussed by scientists and philosophers, introduced to all the best circles and written about in everything from poetry to pornography. The legacy of Omai's encounter with Europe reveals a culture in a moment of transition, when old certainties were collapsing and new ones were yet to form.”

Schemberg, A (comp.). 2001. *Childbirth and Maternal Health in the Pacific: A Resources Bibliography*. Canberra: Gender Relations Centre, ANU. Electronic publication. 55 pages. Bibliographies Series, Nr 3.

Tryon, Darrell (ed.). 2001. *The New Pacific Review*, 1(1), December 2000: *Pacific Identities, Noumea Symposium Proceedings 15-16 July 1999*. Canberra: Pandanus Books, Research School of Pacific and Asian Studies, Australian National University. 434 pages.

AUSTRALIA

Anderson, Atholl, Ian Lilley and Sue O'Connor (eds). 2001. *Histories of Old Ages: Essays in Honour of Rhys Jones*. Canberra: Pandanus Books, RSPAS, ANU. 444 pages.

Chapters which are authored by members of the Centre for Archaeological Research, RSPAS, and their collaborators are: Meehan, Betty, 'The early life of a new chum, 1941-1969', pp. 1-15; Mulvaney, John, 'Peopled landscapes: from prehistoric Tasmania to contemporary Arnhem Land', pp. 19-22; Allen, Jim 'The last Tasmanian - a personal view', pp. 45-47; Chappell, John, 'Climate before agriculture', pp. 171-183; Golson, Jack, 'New Guinea, Australia and the Sahul connection', pp. 185-210; Spriggs, Matthew, 'Who cares what time it is? The importance of chronology in Pacific archaeology', pp. 237-249; Anderson, Atholl, Linda Ayliffe, Danielle Questiaux, Tarisi Sorovi-Vunidilo and Trevor Worthy, 'The terminal age of the Fijian megafauna', pp. 251-264; Mulvaney, John, 'Erlikilyika; Arrernte ethnographer and artist', pp. 277-286; O'Connor Sue and Barry Fankhauser, 'Art at 40,000 BP? One step closer: an ochre covered rock from Carpenters Gap Shelter 1, Kimberley region, Western Australia', pp. 287-300; Watchman, Alan, 'Wargata Mina to Gunbilmurrung: the direct dating of Australian rock art', pp. 313-325; Brockwell, Sally, Anne Clarke and Robert Levitus, 'Seasonal movement in prehistoric human ecology of the Alligator Rivers region, north Australia', pp. 361-380; Sim, Robin and Darrell West, 'Raven mad: an analysis of bird bone from a West Point midden', pp. 387-396; Cosgrove, Richard and Jim Allen, 'Prey choice and hunting strategies in the Late Pleistocene: evidence from southwest Tasmania', pp. 397-429.

Edwards, Penny and Shen Yuan-fang (eds). 2002. *Lost in the Whitewash: Aboriginal-Chinese Encounters in Australia*. Canberra: Humanities Research Centre.

“Indigenous researchers and writers Jennifer Martiniello, Gordon Briscoe, and Hannah McGlade bring their interpretations, insights and experience to bear on the memories and histories of Aboriginal-Chinese encounters in west and central Australia and New South Wales. Historians Minoru Hokari and Regina Ganter critique the compartmentalisation of Asian, Aborigine and Anglo-Celtic in Australian Historiography and suggest new models of thinking about Australian histories and identities. Ann McGrath and Julia Martinez explore early twentieth-century Aboriginal-Chinese encounters through mixed marriages and contact sports. Peter Read and Joan Kerr explore the legacies and mysteries of Aboriginal-Chinese crossings through Aboriginal art and local monuments.”

Harvey, Mark. 2001. *A Grammar of Limilngan: A Language of the Mary River Region, Northern Territory, Australia*. Canberra: Pacific Linguistics. Pacific Linguistics, Nr 516.

“This grammar provides a description of Limilngan, a previously undescribed and now extinct language of northern Australia. Australian languages generally show a high degree of structural similarity to one another. Limilngan shows some of the common Australian patterns, but in other areas it diverges significantly from them. It has a standard Australian

phonological inventory, but its phonotactic patterns are unusual. Like many northern languages, it has complex systems of both prefixation and suffixation to nominals and verbs. Prefixation provides information about nominal classification (four classes), mood, and pronominal cross-reference (subjects and objects). Suffixation provides information about case, tense, and aspect. Limilngan differs from most Australian languages in that a considerable amount of its morphology is unproductive, showing complex and irregular allomorphic variation.”

Rose, David. 2001. *The Western Desert Code: An Australian Cryptogrammar*. Canberra: Pacific Linguistics, Research School of Pacific and Asian Studies, Australian National University. 482 pages.

“This volume is a description of the language of Australia’s Western Desert peoples, from the perspective of Western Desert culture, focusing on what M.A.K. Halliday has characterised as ‘ways of meaning’ in the culture. As a doctoral dissertation this book received exceptional praise from its examiners. C. Matthiessen (Macquarie University) called it ‘an outstanding contribution to semiotic and linguistic scholarship in general and to the description and understanding of Australian Aboriginal languages in particular... the first contribution ever to give a comprehensive account of the semiotic complex of an Australian Aboriginal language-culture, using the resources of a powerful theory to map out this complex along a number of dimensions...’ K. Davidse (University of Leuven) writes: ‘...a tremendously inventive effort of interpretation... I know of no other work which has so consistently related to the relation between code, register, semantics, lexicogrammar and phonology as this PhD thesis.’”

Simpson, Jane, David Nash, Mary Laughren, Peter Austin and Barry Alpher (eds). 2001. *Forty Years On: Ken Hale and Australian Languages*. Canberra: Pacific Linguistics. 528 pages.

“The volume starts with several chapters dealing directly with Hale’s fieldwork, beginning as he did in Alice Springs with Arrernte and Warlpiri. These include first-hand accounts, by Sara Hale and others, of what it was like grappling with fresh ideas and being in the field in Australia in the 1960s, and serve to place his work in the broader context of Australian language studies. The breathtaking scope of Hale’s contribution, both in terms of languages documented and topics examined, is reflected in the diversity of languages and topics covered by the remaining chapters: theory, typology, methodology; syntax, semantics, phonology, morphology, historical linguistics, language change and creativity, and language policy implementation. The volume also includes an interview with Hale, two vocabularies collected by Hale and O’Grady in 1960, and a bibliography of Hale’s Australian work.”

Tatz, Colin. 2001. *Aboriginal Suicide is Different: A Portrait of Life and Self Destruction*. Canberra: Aboriginal Studies Press. 264 pages.

“Aboriginal suicide *is* different. This AIATSIS Report Series publication takes an historical and anthropological approach to examining the relatively recent phenomenon of suicide by young Aboriginal people, a tragedy which occurs more outside than inside custody. It proposes that Aboriginal youth at risk are suffering more from social than from mental disorder and tries to glimpse the soul of the person rather than merely his or her contribution to our national statistics.”

MELANESIA

Ballard, Chris, Anton Ploeg and Steven Vink. 2001. *Race to the Snow: Photography and the Exploration of Dutch New Guinea, 1907 – 1936*. Amsterdam: KIT Publishers.

“From October 4th 2001 until January 13th 2001 the exhibition ‘Race to the Snow’ will be held at the gallery of the Royal Tropical Institute in Amsterdam, the Netherlands. This exhibition is directly related to the documentary ‘Under the Spell of a Mountain’, now in production at Viewpoint Productions. The exhibition will show the photographs of four Dutch and two British expeditions that visited the Tapiro, Amungme and Pesechem people between 1907 and 1936, on their way to the snow peaked Carstenz mountains of former New Guinea. Together with the exhibition a book has been published. It gives an all-round image of the expeditions reflected in 55 photographs with historical context and accompanied by commentary from the local Amungme community.”

Bourke, R.M., M.G. Allen and J.G. Salisbury (eds). 2001. *Food Security for Papua New Guinea: Proceedings of the Papua New Guinea Food and Nutrition 2000 Conference, PNG University of Technology, Lae, 26-30 June 2000*. Canberra: Australian Centre for International Agricultural Research. ACIAR Proceedings Nr 99. 892 pages.

“The topics include the impact of the emerging HIV/AIDS epidemic in PNG on food production; the possible impact of global climate change on PNG agriculture; and population movements and changes in land use over a 21 year period. A common theme that emerges in a number of the policy papers is that food security would be enhanced by better maintenance of rural infrastructure, better access to information by rural villagers and research on a number of key subsistence and cash crops. In addition to papers on PNG, five papers were presented on aspects of food security in the Solomon Islands and Vanuatu. Collectively, the papers contained in the proceedings make a significant contribution to the literature on food security, agriculture and human nutrition in PNG.”

Bullard, Alice. 2001. *Exile to Paradise: Savagery and Civilization in Paris and the South Pacific, 1790-1900*. Stanford, CA: Stanford University Press.

“This is the strange story of how, following the failure of the revolutionary Paris Commune in 1871, some 4,500 Communards were exiled to the South Pacific colony of New Caledonia. The surprising parallels and interactions between the “political savages” and the “natural savages,” the Melanesian Kanak, in their confrontation with the forces of French civilization, form the subject of this book.”

Burt, Ben and Michael Kwa’ioloa (eds). 2001. *A Solomon Islands Chronicle - As Told by Samuel Alasa’a*. London: British Museum Press.

“An unusual work of oral history and autobiography from Solomon Islands, providing new insights into both the indigenous and colonial history of the Pacific. It is based on a series of recordings made by Samuel Alasa'a, an elder of the Kwara'ae people of Malaita Island, to pass on to his sons the inherited knowledge and personal experiences of a century-long lifetime. He told how the ancestors of the Kwara'ae first arrived on Malaita, explained the genealogical histories of their own clan homelands, and described the arrival of European church and government as he experienced it in his youth. The text has been edited into a continuous narrative, with the help of Samuel Alasa's son Michael. The Kwara'ae original text is printed in parallel with its English translation and each page of narrative faces a page of textual notes, interpretative comment, corroborative data and illustrations including photographs, genealogical charts and local maps.”

Gregor, Thomas A. and Donald Tuzin (eds). 2001. *Gender in Amazonia and Melanesia: An Exploration of the Comparative Method*. Berkeley, CA and Ewing, NJ: University of California Press. ISBN: 0-520-22851-0 (cloth) and 0-520-22852-9.

“In both Amazonia and Melanesia, male-female differences infuse social organization and self-conception. They are the core of religion, symbolism, and cosmology, and they permeate ideas about body imagery, procreation, growth, men's cults, and rituals of initiation. The contributors to this innovative volume illuminate the various ways in which sex and gender are elaborated, obsessed over, and internalized, shaping subjective experiences common to entire cultural regions, and beyond. Through comparison of the life ways of Melanesia and Amazonia the authors expand the study of gender, as well as the comparative method in anthropology, in new and rewarding directions.”

Hyslop, Catriona. 2001. *The Lolovoli Dialect of the North-East Ambae Language, Vanuatu*. Canberra: Pacific Linguistics. Pacific Linguistics, Nr 515. 476 pages.

“North-East Ambae is a member of the Northern Vanuatu linkage of Oceanic. It is a conservative Oceanic Language, has strict AVO/SV word order and possesses head-marking characteristics. This description includes a detailed analysis of the system of spatial reference that operates in the language. Possessive and associative constructions are also described in detail.”

Joudan, Christine. 2001. *Pijin: A Dictionary of the Pidgin of the Solomon Islands - Un dictionnaire du pidgin des Iles Salomon*. Canberra: Pacific Linguistics.

“This cultural dictionary of Pijin is aimed at three different publics: Solomon Islanders who wish to write in Pijin and need to check the spelling of words; visitors to the country who wish to learn Pijin or to know more about it; and scholars who seek to obtain precise and easily accessible linguistic information on the language. Rich in examples, drawings, historical and ethnographic documentation, the dictionary gives access to the Solomon Islands as well as to Pijin. Each of the three intended audiences may refer to the Pijin dictionary to obtain information on the history of the language, its cultural anchorage, the history, customary ways and geography of the archipelago, and aspects of flora, fauna and food.”

Lal, Brij V. 2001. *Mr Tulsi's Store: A Fijian Journey*. Canberra: Pandanus Books, Research School of Pacific and Asian Studies, Australian National University. 209 pages.

“Keywords: Childhood and Youth, East Indians, Fiji, Biography.”

Lal, Brij V. and Michael Pretes (eds). 2001. *Coup: Reflections on the Political Crisis in Fiji*. Canberra: Pandanus Books, Research School of Pacific and Asian Studies, Australian National University. 186 pages.

Lloyd, Stephanie, Marlena Jeffrey and Jenny Hearn (comp.); with an introduction by Hank Nelson 2001. *Taim bilong Misis bilong Armi : Memories of Wives of Australian Servicemen in Papua New Guinea 1951-1975*. Canberra: Pandanus Books, Research School of Pacific and Asian Studies, Australian National University.

“Real stories by real people. Army wives tell their stories - of laughter and tears, of loneliness and lasting friendships, of isolation and the special bond that developed between these women when accompanying their husbands on postings to the Pacific Islands Regiment in Papua New Guinea. For most of the women, it was a life-altering experience.”

Lynch John and Terry Crowley. *Languages of Vanuatu: A New Survey and Bibliography*. Canberra: Pacific Linguistics. Pacific Linguistics, Nr 517. 187 pages.

“Vanuatu has more languages for its population size than any other country in the world. Many of these are almost completely undescribed, while differing amounts of information have been recorded on (and in) other languages. This volume sets out to survey in the linguistic geography of the entire country in the light of the most recent documentation. It also provides intending and experienced linguistic researchers, as well as the literacy and educational policy practitioners, with an exhaustive up-to-date annotated bibliographical listing for every language.”

May, R.J. 2001. *State and Society in Papua New Guinea: The First Twenty-five Years*. Hindmarsh, SA: Crawford House Press. 445 pages.

“The papers in this volume include reviews of: the first decade of independence; political economy up to the late 1980s; internal and external security issues to 1998; and analyses of: class; ethnicity; regionalism and political parties; micronationalism; decentralisation and provincial-government reform; the changing role of the PNG Defence Force and its involvement in the 'Sandline Affair'; the emergence of 'chiefs' in contemporary politics; the origins of the Bougainville crisis; and PNG's relations with Indonesia over their common border. Historical chapters look at: the role of the Reserve Bank of Australia, under H.C. 'Nugget' Coombs, in PNG's decolonisation; pre-independence efforts towards 'political education'; and the emergence of nationalist literature in the 1970s. A comparative chapter examines state, society and governance in PNG and the Philippines. Against this background, an introductory chapter provides an assessment of where PNG stands at the beginning of its next twenty-five years.”

Pawley, Andrew, Malcolm Ross and Darrell Tryon (eds). 2001. *The Boy from Bundaburg: Studies in Melanesian Linguistics in Honour of Tom Dutton*. Canberra: Pacific Linguistics. Pacific Linguistics, Nr 514. 417 pages.

“Included in the book are essays on Papuan languages by Bernard Comrie (Haruai), Mark Donohue (Burmese), Cynthia Farr (Korafe), Karl Franklin (Foe, Fasu and Enga), Volker Heeschen (Eipo and Yale), Francesca Merlan and Alan Rumsey (Ku Waru), the late Otto Nekitel (Abu' Arapesh), Meredith Osmond (Chimbu--Wahgi languages), Andrew Pawley (Proto Trans New Guinea), Malcolm Ross (east Papuan languages), Evelyn Todd (Bilua), C.L. Voorhoeve (Proto Awyu-Dumut) and Apoi Yaraepa (Kewa). Contributions on Oceanic Austronesian languages are by Robert Blust (reduplicated colour terms), Joel Bradshaw (Iwal), Ann Chowning (plant names), Susanne Holzkecht (Duwet), John Lynch (possession) and Gunter Senft (Kilivila). There are two contributions on Pacific pidgins, by Peter Muehlhaeusler and Darrell Tryon, and one on language endangerment by the late Stephen Wurm.”

Silverman, Eric Kline. 2001. *Masculinity, Motherhood, and Mockery: Psychoanalyzing Culture and the Iatmul Naven Rite in New Guinea*. Ann

Arbor: University of Michigan Press, 264 pages. ISBN: 0-472-09757-1 (cloth) and 0-472-06757-5 (paper).

“Eastern Iatmul men in Tambunum village idealize an image of motherhood that is nurturing, sheltering, cleansing, fertile, and chaste. But men also fear an equally compelling image of motherhood that is defiling, dangerous, orificial, aggressive, and carnal. The book is a rejoinder both subtle and strident, both muted and impassioned, to these contrary, embodied images of motherhood. Silverman details the dialogics of mothering and manhood throughout Eastern Iatmul culture, including in his analysis cosmology and myth; food and childraising; architecture and canoes; ethnophysiology and sexuality; shame and hygiene; marriage and kinship; and perhaps most significantly, a ceremonial locus classicus in anthropology: the famous Iatmul naven rite.”

Slone, Thomas H. (ed. and transl.). 2001. *One Thousand One Papua New Guinean Nights: Folktales from Wantok Newspaper, Volume 1: Tales from 1972-1985*. 368 Capricorn Avenue, Oakland, California 94611-2058, USA: Masalai Press (THSlone@yahoo.com). ISBN: 0-9714127-0-7. 528 pages.

Slone, Thomas H. (ed. and transl.). 2001. *One Thousand One Papua New Guinean Nights: Folktales from Wantok Newspaper, Volume 2: Tales from 1986-1997*. 368 Capricorn Avenue, Oakland, California 94611-2058, USA: Masalai Press (THSlone@yahoo.com). ISBN 0-9714127-1-5. 613 pages.

“*One Thousand One Papua New Guinean Nights* is a two-volume collection of folktales that were published in Papua New Guinea's *Wantok Newspaper*. The folktales were originally published in Tok Pisin, the pidgin English language of Papua New Guinea. The two-volume collection presents the complete set of 1047 folktales that were originally published from 1972 through 1997 in Tok Pisin. This collection is one of the largest general collections of Papua New Guinean folktales; all of Papua New Guinea's provinces are represented and approximately 35% of Papua New Guinea's 700 language/culture groups are represented. The first volume presents 500 folktales. The second volume presents the 497 folktales, indices, a glossary, references, a gazetteer and maps. The folktales have been extensively indexed in the volumes and the indices are presented in this volume. Indices are given for author, village, original language (or culture group), province, flora and fauna, and folklore motif.”

MICRONESIA

Fitzgerald, Maureen H. 2001. *Whisper of the Mother: From Menarche to Menopause among Women in Pohnpei*. Westport, CT: Bergin and Garvey, Greenwood Publishing Group. 176 pages.

“This study is an ethnography of menarche, menstruation, pregnancy, childbirth, the postpartum period, and menopause in one Pacific Island society experiencing significant culture change. The beliefs and practices that surround these uniquely female experiences in this community are explored by combining historic and contemporary data from the Micronesian community of Pohnpei. Interviews with women aged 20 to 74 are included. The study examines how women's experiences are situated in a society that is rapidly being exposed to alternative models and ideas. In exploring the issues, it highlights community concerns about women's lives, their health and that of their community, and the impact cultural change has had on many aspects of contemporary health, including traditional beliefs and practices.”

Sigrah, Raobeia K. and Stacey M. King. 2001. *Te Ri Ni Banaba - The Backbone of Banaba*. Suva: Institute of Pacific Studies, University of South Pacific.

“This book is the first ever written by a Banaban and is a must for those who want to know the history of Banaba from the indigenous people themselves who have guarded and preserved their history and culture for centuries long before the arrival of the missionaries and phosphate company at the turn of the 19th century. This work is endorsed by the Banaban elders who asked for the truth to finally be told and raises many new issues never before revealed. Over 50 photos, maps and drawings are included. Full book review coming soon and we will be welcoming your feedback on the Banaba website (www.banaban.com) message board.”

Tobin, Jack A. 2001. *Stories from the Marshall Islands: Bwebwenato Jan Aelon Kein*. Honolulu: University of Hawai'i Press. ISBN: 0-8248-2019-3 (paper) and 0-8248-2545-4 (cloth). PALI Language Texts, Dept of Linguistics, UH. 416 pages.

“Among Marshallese the ri-bwebwenato (storyteller) is well known and respected, a living repository and transmitter of traditional history and culture. Here are ninety folktales and stories of historical events, collected and translated into English during the third quarter of the twentieth century. They include tales of origins, humanlike animals, ogres, and sprites--some malevolent, some playful. Many are presented in the original language and are amplified by extensive commentary.”

Weisler, Marshall I. 2001. *On the Margins of Sustainability: Prehistoric Settlement of Utrok Atoll, Northern Marshall Islands*. British Archaeological Reports International Series 967. ISBN: 1-84171-254-X. 144 pages

“Low coral atolls, especially those situated in drought-prone and typhoon-affected areas, are clearly the most precarious of Pacific island landscapes. This volume reports on the complete archaeological survey of Utrok Atoll, the most northerly, permanently-inhabited atoll in the Marshall Islands. From excavations at five habitation and horticultural sites, several key themes were

addressed including chronology and settlement, material culture, marine and terrestrial subsistence, and sea level change and islet formation. The volume concludes with a discussion on how low populations survived for 2000 years in a marginal environmental setting.”

POLYNESIA

Evans, Mike. 2001. *Persistence of the Gift: Tongan Tradition in Transnational Context*. Waterloo, Ont.: Wilfrid Laurier University Press.

“Evans provides a detailed ethnographic and historical analysis of how, in spite of superficial appearances to the contrary, traditional Tongan values continue to play key roles in the way that Tongans make their way in the modern world. But this ethnography is neither that of a timeless ‘ethnographic present’ nor of a remote coral atoll. Instead, like the inhabitants of Tonga themselves, the monograph begins in the islands, and works outward, tracing how Tongans seek to meet their own, culturally specific goals, within the constraints, challenges, and opportunities of the world system. Tongan culture, like our own, continues to transform in the face of global change, but the changes experienced by Tongans everywhere are patterned and managed by the values of Tongan agents. Both creative and conservative, the emerging transnationalist system continues to be discernibly and proudly Tongan.”

Frazier, Frances N. (trans.) 2001. *The True Story of Kaluaikoolau: As Told by His Wife, Piilani*. Honolulu: University of Hawai’i Press. Distributed for the Kauai Historical Society. ISBN: 0-9703293-0-X (paper) and 0-9607542-9-6 (cloth). 160 pages.

“The story of Kaluaikoolau (or Koolau) is one of Kauai's great legends. In 1892, after learning that he and his young son had contracted leprosy, Koolau fled with his family deep into Kalalau Valley. He vowed never to be taken alive and became a powerful symbol of resistance for many Hawaiians in the years following the overthrow of Queen Liliuokalani. The story of Koolau's last years, as narrated by his devoted wife, Piilani, was published in Hawaiian in 1906. In this volume, the Hawaiian text is preceded by an English translation that successfully retains the poetic imagery and figurative language of the original.”

Stephan, John J.. 2001. *Hawaii Under the Rising Sun: Japan's Plans for Conquest After Pearl Harbor*. Honolulu: University of Hawai’i Press. ISBN: 0-8248-2550-0 (paper). 240 pages.

“This lively, provocative study challenges the widely held belief that the Japanese did not intend to invade the Hawaiian Islands.” --Choice. “A disquieting book, which shatters several historical illusions that have almost

come to be accepted as facts. It will remind historians how complex and ambiguous history really is.” --American Historical Review

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⁴ Mistakes occasionally occur in this section. We are happy to receive corrections that will be noted in our online database.

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